



**LAUSANNE  
CONSULTATION  
ON JEWISH  
EVANGELISM**

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ON JEWISH EVANGELISM  
BULLETIN**



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## From the coordinator

### Ballot

Together with the invoice for LCJE membership dues for 1993, all LCJE members, individuals as well as agencies, received a ballot-paper. Members were requested to vote on the following proposal:

"Only members who have paid their LCJE dues in the calendar year prior to the year of an International Conference are eligible to vote in the elections at the Conference."

On 12 February 1993 LCJE's international office had received 92 ballot-papers.

88 voted **yes** to the proposal.

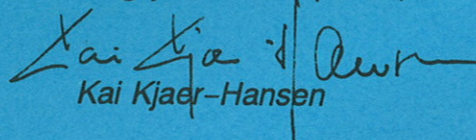
4 voted **no** to the proposal.

This means that the proposal is carried and will become effective as of the next International LCJE Conference in 1995.

As mentioned on the ballot-paper it is understood proper notice of dues amount is given and in the event that dues are not paid, a reminder is sent 8 weeks after they are in arrears notifying the party that they are no longer active members.

By 10 February, approx. 40 individuals, who were members in 1992, have not yet paid their dues for 1993. It will spare us a good deal of trouble if they would be so kind as to settle this as soon as possible.

Thanking you in anticipation,

  
Kai Kjaer-Hansen

## This Is My Friend (Song of Solomon 5:16)

By Betty Baruch, who is LCJE coordinator for  
Australia/New Zealand

Ours was a close family, and during the years my sister and I were growing up we would enliven mealtimes with details of our doings and the people we had met.

- There's this girl at Habonim, I remember my sister once telling us, - who plays the piano really well. She sings too. We've become good friends.

- What's her name, my father asked.

My sister swallowed her mouthful of borscht before replying.

- Nehama Plotkin.

- Plotkin ... Plotkin, Dad murmured. - Would her father's name be Chaim?

My father passed his soup for more of his favourite soup.

- There was a Chaim Plotkin on the ship that brought me to Australia. Tall man, very frum. Would that be her father?

My sister's eyes rolled to meet mine. This family trait, found in so many of our people, of demanding credentials for those with whom we had to do, could be somewhat wearisome.

Dad caught the glance, and said in his most reproving voice:

- If this girl you've told us about has already become your good friend, we will want to invite her to our



home and include her in family doings. That's why we need to know who she is, and if she is the right sort of person to take her place among us.

My sister was not easily subdued, but she answered in a quiet enough voice:

- I haven't known Nehama long. I don't know her father's name, or when they came to Australia.

We began to talk of other things and the moment passed.

The memory of that brief family discussion returns to me whenever I think about Jesus our Messiah, and the credentials He presents to convince our people that He is indeed the one of whom the prophets speak.

The genealogies in the gospels clearly delineate His descent from both Mary His mother, and Joseph His adoptive father. Born into the House of David as He was,

or the tribe of Judah, who can gainsay His right to the allegiance of the Jewish people?

Born in Bethlehem, spoken of by the prophet Micah as the birthplace of the "Ruler in Israel Whose goings have been from old, from everlasting", and born of a virgin maiden as the prophet Isaiah had foretold, His credentials are impeccable. He is indeed the "prophet like unto Moses".

It can be helpful to make use of such verses when speaking to His "brethren according to the flesh" of their need of the Messiah.

There was a time when I myself was in need of the right credentials. A woman I once visited would not have it that I was Jewish too.

- How can you be one of us? she demanded. - Your eyes are blue!

I tried to explain that as both my parents had blue eyes it was not surprising that I had. No one in the Jewish community had doubted that we were a Jewish family.

- Well, if you are Jewish, why do you believe in Jesus?

- Why shouldn't I believe in Him, I countered. - He is Jewish too. Why shouldn't I accept the teachings of one of our own people?

- Come on! she exploded, - Jesus wasn't Jewish! How could He be, when His mother was Mary, a Catholic?

How often have you heard Jewish people say:

- Jesus never made claims about Himself. He never said He was the Messiah, or anyone other than a perfectly ordinary Jew of His time.

How easy it is to show them the verses from the gospel John where, during His discussion with the woman at the well of Sychar, she said to Him,

"I know the Messiah cometh who is called Christ: When He is come He will tell us all things."

Our Lord's reply, when it came, was unequivocal:

"I that speak unto thee am He."

We who are familiar with God's Word know that the Lord did claim to be different to other Jews of His day. Which of His contemporaries was ever heard to say:

"Before Abraham was I am," thus identifying Himself as the One Who sent Moses to the Hebrew people in ancient days to deliver them from the Egyptians?

For it was in the great heart of the God of our fathers to deliver His people from slavery in Egypt; just as it has been in His heart to deliver His people of all time zones from the slavery of sin.

The pattern for God's redemption was given to the Jewish people in ancient

time in the provision of the *goel*, the kinsman-redeemer.

The *goel* had the right as well as the responsibility to buy back (i.e. redeem) the family inheritance, be it land or some other possession, or to redeem a person from servitude, who was a family member.

The *goel* was also to be the avenger where wrong had been done to one of the family.

Thus the *goel* was the redeemer and judge in one person.

This is clearly seen in the following paragraph taken from the Zondervan Topical Bible:

*Kinsman*: (near relative) in O.T.; one who has a right to redeem or avenge: one too closely related for marriage; a neighbour, friend or acquaintance. In N.T.: one of the same race (Luke 14:12; John 18: 26; Rom 9:3).

It can be useful in speaking further to our people to quote Psalm 111:9:

"He sent redemption unto His people," and to remind them that our great God has sent redemption in the Person of a Kinsman-Redeemer to buy us back into His own family.

One can point out that one of our own nation performed the part of a near kinsman, and paid the ransom price for our transgressions with His own life.

Just as Boaz did for Ruth in bringing her out of penury into the riches of his

household, we are made rich, our future secure in the household of God, through the redemption purchased by our *goel*, Yeshua.

Having mentioned Ruth and Boaz, let us remember that she was a Gentile, Related to Boaz by marriage.

Lange's Commentary says it beautifully,

"Ruth is a prophecy ... of the entrance of the heathen world into the kingdom of God."

The final fulfilment of the prophecy is found in Revelation 5:9-10:

"And they sang a new song, saying, Thou art worthy to take the book, and to open seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and Priests and we shall reign on the earth."

#### Jewish Prayer Needs

Betty Baruch is the editor of Jewish Prayer Needs, "Linking Asia and the Pacific in prayer". Till now JPN has been published 4 times a year. Recipients are expected to pay mailing costs. JPN can be obtained from Betty Baruch. Address on back cover.

## The Best Hebrew Evangelistic Tract

By Joseph Shulam, Pastor of the Netivyah Congregation, Jerusalem, LCJE Coordinator for Israel

The first question that one needs to deal with when he is about to write on a subject titled, "The best of", is what does "best" mean in the context of evangelistic tracts. A good evangelistic tract for me is a tract that a person does not look at for a moment, crumble and with a wave of his hand play basketball with it into the nearest rubbish bin. A good evangelistic tract in my opinion has to have more than a humorous appeal and an eye catching graphic layout. A good tract about Yeshua the Messiah in a Jewish context has to be both sweet and sour, humorous and serious, challenging and comforting. But, above all a good evangelistic tract has to have some heavy duty substance. Jewish people might be very open to humorous witticism but when it comes to Yeshua the Messiah all Jewish laughter stops cold.

I remember a very prominent Jewish Christian leader criticizing a tract/booklet I wrote in 1976 for the New York Jewish community. The title of the booklet was, "Speak Tenderly to Jerusalem". The criticism was that the size was too large, there was too much white space, Jewish people do not appreciate waste, he said. He added that the material was too



heavy for the Jewish reader who is not initiated into reading the Bible, and there were too many quotations from the Bible and Jewish sources. That criticism devastated me only until 26 Jewish people got interested enough to come to the church and eventually get "saved" as a result of a campaign that used this "Speak Tenderly to Jerusalem" booklet.

If I might repeat, a good tract is one that people will take home with them, read and get angry or pleased or some other definite emotion or a rash will raise up under their fedora.

According to my understanding of the theology of evangelism only a tract cannot make a person into a disciple of Yeshua the Messiah. The tract can challenge the person on a subject of interest and get him to look more into the subject. The tract can give a person who is searching an address where he can find either like-minded people or more information. The tract can shine a light on some dark misunderstanding that time and history have obscured and prejudice has closed the mind. If a tract accomplishes any of the above - for me it is a good tract.

The best tract written and distributed by the

אין אהבה רבה  
מאהבת הנה לנו  
עצמי יד יד יד  
לא נמחה ימות  
איש פעד הצדיק  
אנל אפשר שישאנו  
לנו למות על  
הנה לנו ימות  
הודיע האלהים את  
אהבתו אלינו אשר  
משיח מת בעדנו  
ואנחנו עוד חטאים:

אם אתה בעונות לשאול  
שאלות או לקבל פרטים  
נוספים אנא לכתוב לנו  
ואכתוב אלי:  
ישראל הראל  
ת.ד. 2773  
תל-אביב 61027

ומיהו האיש הזה, שאנו  
גומלים לו רעה תחת טובה  
ושבגלל שנאתיחנם אשר  
שנאנו אותו חרב בית  
מקדשנו?

הנה האיש:  
**ישוע מנצרתו**

לכן ידענו כל בית  
ישראל כי לאדון  
ולמשיח שמו האלהים  
אתנו ישוע זה  
אין הישועה מאת  
הנה לנו ימות  
השמים שם אדון  
הנה לנו ימות  
אשר ימותנו נשע:

**אבל:**  
ישנו אחד שמת כקרוב  
בעד כל בני האדם. אך  
במקום להכיר לו תודה  
עליך, אנו מגדפים את  
שמו, מקללים ומשמיצים  
אותו ואת זכרו - ללא  
כל הצדקה!

מה עשה אותו האיש?  
\* הוא מת כדי לכפר על כל  
חטאינו, ולהיות הקרבן  
האלהי המושלם.  
\* הוא נשא את כל חליינו,  
וסבל את מכאובינו.  
\* הוא קיים בחייו, במותו על  
הצלב ובתקומתו את כל  
דרישות הצדק האלהי.  
\* הוא קיים את כל הנבואות  
המשיחיות הכתובות בתנ"ך.  
\* בזכותו התפשטה דעת -  
אלהי ישראל בין כל אומות  
העולם, ובכך היה אור  
לגויים; הוא משיח ישראל.

Evangelism Committee in Israel during the last few years is the tract, "It is good to die for our country". The front of the tract had a drawing of the lion from Tel-Hai and the caption, "It is good to die for our country". This statement was made by Joseph Trumpeldor, a one-armed fighter, one of Israel's national heroes who fought in the upper Galilee against a wild Arab mob who attacked the Tel-Hai outpost. The story of Joseph Trumpeldor is one of modern Israel's most glorious legends. Joseph Trumpeldor was wounded in that battle and it is reported that he made this statement on his

*The tract begins on page 7 - and is to be read from right to left!*

death bed. The point that is constantly taught with this story is that by Joseph Trumpeldor's death and the death of other brave people who sacrificed their lives we have the State of Israel today. Our tract takes this point and uses it to show that if by the death of such national heroes like Joseph Trumpeldor life was given to the State of Israel, how much the more life was given to the world by the death of Yeshua the Messiah. The tract attacks

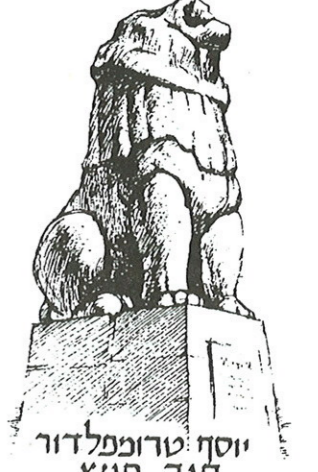
one of the common objections to the message of the Gospel: "How can the death of one person give to us today?" The question of how can blood shed 2000 years ago be effective today for the remission of sins is also addressed in the same tract by pointing out the power of vicarious death. The story of Hanna Senesh, another of Israel's heroes who was caught behind enemy lines during World War II and executed by a firing squad in Hungary. Hanna Senesh wrote a poem in the Nazi prison. That poem became a song and a lesson for every Israeli child. The first line of that song is: "Blessed is the one

כל דבר בעל ערך  
ניתן להשגה אך ורק  
ע"י סבל והקרבה!  
יפה כתבה חנה סנש בשירה  
האחרון מבית הכלא הנאצי:  
"אשרי הג'פרור  
שנשרף והצית לבנות"  
עלינו לזכור, ולכבד את  
זכרם של אלה שמסרו  
את נפשם למען הרבים,  
כי:  
\* אנחנו חיים בזכות  
קרבנם.  
\* רובנו איננו מוכנים  
להקריב את עצמנו.  
כפי שהם עשו.  
\* אנו אסירי תודה להם.

**מדינת ישראל**  
קמה בזכות דמם של  
אלה שהקריבו את עצמם  
למען המולדת!  
אלמלא הקרבנות הללו  
לא היינו חיים היום  
בארץ ישראל,  
לא היתה לנו מדינה  
וגלוייתנו לא היו  
מתקבצות!  
\* \* \*



**עמנו**  
קמנו  
עמנו



יוסף טרומפלדור  
חנה סנש  
דב גרונר  
עולוי הגרדום.

match that burned and ignited many flames." Our tract used this very familiar line to show that belief in vicarious death for the sake of saving many is a part of our national Jewish identity. We in fact pride ourselves that saving many is established by the blood of people who died so save the many. For our tract the above mentioned points were used to demonstrate that if these sacrifices of self that Hanna Senesh and Joseph Trumpeldor made could be instrumental in bringing life to the State of Israel, Yeshua the Messiah who gave his sinless life for the world is surely effective for

our salvation. The Orthodox Jewish newspapers all carried the tract in their feature. They all said something like this: "How can these missionaries use such holy truths to show that Jeshu's death is as effective as our national heroes?" This is exactly the point that this tract was designed to show. It made people think. It made people evaluate their basic concepts of national identity. It got people to react. In my opinion this is what a tract should do. To my regret many of the tracts which have been handed out in Israel in the last few years have been mimicking the materials used

in the United States. They have been designed to get people to call and leave a message. One difference between Israel and the United States is that when people call in the United States there is someone on the other side of the telephone line to answer. In the best case in Israel there is an answering machine and it takes at times weeks for the call to be followed up. All the best literature in the world will not work in Israel until we learn to love people more than projects and souls more than evangelism. We must care not only to bring the Good News to the streets of Israel but to the hearts of the Israelis.

# An Evaluation of Tract Distribution in Israel

By Joseph Shulam, Pastor of the Netivvah Congregation, Jerusalem,  
LCJE Coordinator for Israel

God chose to reveal His will to mankind through literature. The Bible is essential and in the most basic sense literature. Therefore we have to pay a lot of attention to the literature which is designed to preach the message of salvation to the world. When we talk about Jewish evangelism we ought to be even more circumspect because of the long and at times ugly history that "evangelism" has had with Judaism. In short literature is an inseparable part of God's way to reach the world. Today I heard the result of a survey that was carried out by one of Israel's more respected polling agencies. In Israel 33% of the public reads one book per month. The survey stated that these figures represent a decline in the reading habits of the Israeli public. This decline is attributed by the survey to the massive introduction of television into the Israeli life style.

I said all of the above in order to address the issue of evangelistic literature in Israel in a more specific way. Here are some facts about Messianic literature in Israel.

- \* Believers own a fully equipped print shop with modern up-to-date printing presses and some of the most



modern binding machines in Israel.

- \* There are at least three publishing houses owned and operated by missions and local Jewish believers.
- \* Until recently most of the material that was available in Hebrew was translated from English or other languages into Hebrew. The material is good sometimes, but it is not tailor-made for the Jewish public and does not address the issues that the Jewish public relates to.
- \* About a million tracts have been printed and distributed in the last six years in the streets of the major cities in Israel. It seems to me that the direct results have been negligible at best. If we calculate the cost per person who accepts the Gospel we would faint from sorrow.
- \* The literature that was distributed did have an

effect on the public in Israel - more people know that there are Messianic Jews who believe in Jesus. That does not mean at this point that more people understand what Messianic Judaism is, or that more people are willing to accept the message of Yeshua, yet!

- \* The fear of open and high profile evangelism which prevailed in the Messianic and Hebrew Christian communities in Israel has been almost eliminated by the distribution of tracts on the streets in a very major way. In other words the believing community in Israel gained much more from the work of evangelism and tracts in Israel than the unbelieving Jewish public did from this work.

What is stated in the text above can be understood as both wonderful and sad. There have been some great tracts written in Israel during the last few years. There is also a corps of people who have the heart for evangelism and are willing to work hard to distribute the tracts on the street.

Having said that we must deal with two distinct subjects:

- A) The effectiveness of

the tract work in Israel for the purpose of pre-evangelism.

B) The efficiency of the kind of tract and literature work that is being done in Israel vis-a-vis other activities of the Messianic and Christian communities in Israel.

## The pre-evangelism effect of street tract ministry in Israel

I. The presence of people wearing T-shirts with a Messianic statement printed on it and with literature in their hand has a major role to play in pre-evangelism among the Jewish people. This kind of activity must be viewed in the light of three specific phenomena in Israel.

A) The un-availability of the media for expressing our viewpoint.

B) The tyrannical and oppressive attitude of the religious establishment toward Messianic Jews. The authorities in Israel deal with the representatives of the traditional churches willingly and at times even accommodate them over and above the bounds of the law, but they refuse to deal with or even hear from the Messianic Jews.

C) The activity (semi-official) of the anti-missionary organizations in Israel. These organizations enjoy the support and financial backing of the government with full

knowledge of their activities against the Christian and Messianic Jewish minorities in Israel.

The question that needs to be asked is if the public demonstration of Messianic faith by the wearing of T-shirts and passing out of tracts is worth the effort and the public image that it creates. It is my opinion that the value of tracts and their effect has achieved an awareness that we exist in the land of Israel. But it has also enhanced the idea in the eyes of the public that we are Cultist. We must evaluate the cost against the benefit of these projects and seek to know what is the Lord's will.

II. The efficiency of the people on the job and the kind of tracts and literature that are being handed out in the streets.

A) The Israeli public, even the secular Jews, expect some minimal standard from those who speak in the name of God.

1. They expect modest dress. At times the women have gone out on the campaigns wearing short shorts and sleeveless tank-tops.

2. They expect the men to wear "yarmulkes". Often times they say to us, "How can you speak about God and hold a Bible in your hand without a kippa?"

3. They expect the material to look "religious"

in a Jewish way. The fact that it does not look "religious" only enhances the feeling that Messianic Jews are a cult.

B) The material itself is more often only an invitation to write and get more information. If the people are not already "into-it" they will not call. The tracts should take into consideration that they might be only a "one-shot" opportunity. They should include the "Good News" in a short form. In that "Good News" there should be answers to what the Israeli people are asking. Here are some of the questions of the Israeli public concerning Yeshu and their own lives:

1. How can a virgin have a son without having intercourse with a man?
2. Why do the Christians hate us?
3. How can God have a son?
4. Why do you want us to become Christians - we are Jews?
5. How can we stop the "Intifada"?
6. What can we gain from joining your group - what is the benefit of believing in Yeshu?
7. Will we get money from the Mission if we believe in Yeshu?
8. What do you mean by "forgiveness of sin"?

C) If the literature that we hand out is dealing with

issues which are "Christian" I am afraid that it does not touch the Israeli in a positive way, but only reinforces the negative attitudes that he might already have toward Christianity.

Tract and literature work in Israel has to be taken as one takes a very dangerous medicine. It has to be taken in the right dosage and at the right time, and to be administered by a doctor, not by patients. It is my opinion that much of the tract work has caused damage in the long run to the cause of the Yeshua in Israel. It has not, according to my opinion, justified the time, expense and work that has gone into it. It is reported that recently the evangelism committee in

Israel has made significant improvements in the follow-up work after the Haifa campaign. If the Lord's body in Israel will continue to make a concentrated effort to improve the quality of the tracts and specially the follow-up work it might turn my opinion to favor selective tract distribution on the streets of Israel.

We need to seek new ways and methods for reaching the Jewish people in Israel, and in the diaspora as well. We need a serious creative look at both the demographic questions of Israel and the socio-political and spiritual attitudes toward Yeshua. This will be hard to do without the world Christian community's desire to provoke Israel to jealousy and without that same

community openly standing by the Messianic Jews in Israel. We need our Gentile brothers to have a relationship with the Jewish community in the West, and at the same time to show support for Israel, and the Messianic Jews in the land. Some of the Christian community sell the Messianic Jews for a mess of pottage which includes a pat on the back with the words: "You are a good Christian." There will not be much hope that we can change the atmosphere of prejudice and hostility against the Messianic Jewish community if the leadership of the Christian born-again movement does not stand openly by us and give us their blessing and support.

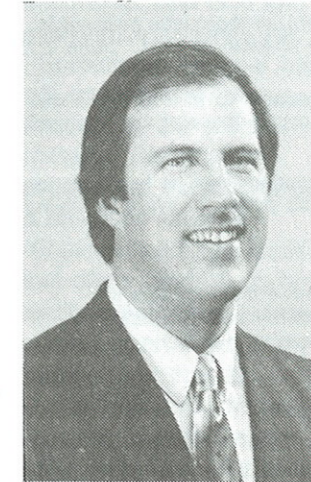
## L'Chaim: Global Messenger for *Mashiach*

By Wesley N. Taber,  
General Director of American Messianic Fellowship

One of my all-time favorite tract stories comes from a sermon illustration I heard during our years of ministry in Miami, Florida. The preacher told of a fellow who was out scuba diving one day. Spying something colorful under a rock, he reached down and pulled out a piece of printed paper. Intrigued by his find, he took the little pamphlet home, dried it off, read the gospel story, and placed his trust in the Lord!

Few of us would consider filling the ocean with tracts to be an effective evangelistic method (though some would find in it unique marketing opportunities: SCUBA - Support Colportage Underwater Baptism/Evangelism Association; go where the water is!) Though that idea is all wet, most LCJE affiliates would testify there is power in the printed word - especially when it contains *the Word*.

American Messianic Fellowship has a long history of producing literature designed for evangelism and training. One tract, *L'Chaim* ("To Life") - sometimes described as a Jewish *Four Spiritual Laws* - has been distributed in the hundreds of thousands around the globe. The 24-page booklet presents the message of substitutionary atonement by



the personal ministry of a U.S. serviceman desiring to share Messiah Jesus with Jewish people.

Others have left messengers of the good news in public places, preferably "neutral territory" like waiting rooms, libraries, restaurants, etc. Some have made their way to hospital rooms, others to *kibbutzim*. We recommend that people 1) read the tracts before distributing them and 2) personally distribute them, with an invitation to read and respond.

tracing God's redemptive plan through the *Tenach* (Hebrew Scriptures). References are written out in both Hebrew and English. (AMF has also printed Spanish and Farsi versions; Lederer Ministries is currently producing *L'Chaim* in Russian).

Attractively printed with black Hebrew lettering on a white glossy white cover, the title draws people to pick it up. One lady told me of walking down the aisle of an airplane, holding *L'Chaim* tracts where they could be seen easily. Several Jewish individuals asked if they could have one.

Thousands of *L'Chaim* tracts have been placed in envelopes and mailed to Jewish people, with a note identifying the sender and his purpose. This has been

The method in which tracts are distributed affects our testimony. Those ordering AMF literature are instructed that pamphlets mailed anonymously, stuffed inside synagogue prayer books, or left under windshield wipers of cars in the Jewish Community Center parking lot are most often not happily received. Trying to apologize for a well-intentioned giver's insensitivity does not usually afford us an open door to speak of *Yeshua's* love. We encourage building bridges of understanding, not adding to the walls of hostility.

Written by John Fischer while serving on AMF's staff, *L'Chaim* was copyrighted by American Messianic Fellowship in 1974. (U.S. copyright law states that companies hold copyright to



Woman reading broadside at a Jews for Jesus campaign in Israel.

**5 You must by faith receive Messiah Jesus into your life in order to have a personal relationship with God and a satisfying, worthwhile life.**

*"To all who received him (the Messiah), to those who believed in his name, he gave the right to become children of God." John 1:12.*

Receiving Messiah Jesus involves a moral decision to turn to God's way and from your own, to trust Messiah Jesus to forgive your sins and bring you into a right relationship with God.

When you receive Messiah Jesus by faith (trusting what he has done for you), he comes into your life and gives you the power to live a satisfying, worthwhile life.

Jesus says:

*"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and fellowship with him, and he with me." Revelation 3:20.*

**Some people think that receiving Messiah Jesus by faith means you're no longer Jewish.**

THAT'S NOT TRUE. AS JESUS PUT IT:

*"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." Matthew 5:17.*

THE APOSTLE PAUL FELT THE SAME WAY

*"It is because of the hope of Israel that I am bound with this chain" (in jail). Acts 28:20*



Pages from the tract *L'Chaim*.

works produced by those in their employ. Under current laws, works are considered protected even when formal license is not applied for from Washington.)

Many of us have ambivalent feelings about copyright protection for gospel materials. (I find it

particularly irksome to note "Words and music © by ..." on songs where the lyrics are directly quoted from Scripture! True, it is unlikely King David will sue ...) Since literature is part of our *ministry*, not a commercial venture, our copyright is not to keep others from "stealing

material" so much as it is to protect from misuse. As a matter of courtesy (as well as legality), our mission obtains written agreement from and prints acknowledgement for materials gained from another ministry.

AMF was delighted to give permission to Campus Crusade to reprint *L'Chaim* back in the '70s when the tract was selected to be shared with Jewish people in the "Here's Life America" campaign. Other ministries desiring to distribute *L'Chaim* have contacted us. We have arranged for our printer to put the names and addresses of other missions (e.g. Chosen People Ministries, International Ministries to Israel) on the inside back cover. By combining orders from several ministries into one press run we are able to substantially reduce the per price cost while preserving the fine quality of the booklet.\*

Tracts multiply many times the effective propagation of the gospel. They travel to places we may never go ourselves, and introduce us to people we would never otherwise meet. Recently we had a call from a believer in Canada who had received one of our tracts from an unremembered source. He called to say that God had used it to strengthen his faith at a critical time. Through the phone conversation he received further

encouragement.

As I was writing this article, a request came in from Scotland from a worker with another board who had encountered *L'Chaim*, and wanted more sent for use in his ministry. Only God knows the number of countries into which this little booklet has entered, and with what effect.

Written material may lie hidden for a long time, waiting to be discovered years after it was first distributed. Like a fused bomb, the dynamite of the gospel encased in printed form is ready to explode, resulting in regeneration when encountered by a prepared heart. Who among us hasn't heard a story of someone who accepted a broadside or New Testament, and stuck it away (perhaps angrily), only to retrieve it at a time of receptivity at a much later date?

Other stories come to us of tracts that have been discarded, left on a bus, (or swept under a rock at sea?). Some of their finders have discovered more than a printed page; they have found newness of life.

Literature can speak when we are silent. Often people feel they are unable to do more than broach the subject of spiritual matters; a tract can speak to the core issue. *L'Chaim* not only presents mankind's need for atonement and God's provision of Yeshua for salvation, but also

challenges the reader: "You must by faith receive Messiah Jesus into your life in order to have a personal relationship with God and a satisfying, worthwhile life."

Sometimes we hear back from people who were offended by the gospel message. Sometimes opinions are expressed by an envelope full of a *L'Chaim* turned into confetti. Most often senders do not identify themselves (which certainly short circuits any requests that they be removed from our mailing lists). When possible, we reply gently that they are not on "our mailing list", and

**\* Note:** If you are interested in participating in a *L'Chaim* print run, with you organization's name shown as distributor, please contact American Messianic Fellowship's headquarters, P.O. Box 5470 Lansing, IL 60438-5470. The phone number is (708) 418-0020.

probably received the tract from someone wishing them to experience the peace, hope, and joy that comes in a personal relationship with the God of Israel.

We take note of critical feedback from the Jewish community. One change that has resulted has been a rewording of an opening footnote in *L'Chaim*. Where once was printed "All quotations, both English and Hebrew, are taken from the

Jewish Bible," we now have "All quotations from the *Tenach* ..." This was in response to the charge that we were misleading people, for beginning on page 15 Jesus of Nazareth is introduced, along with quotations from the *Brit Hadasha* (New Testament). Though few of this journal's readers would question the Jewishness of the New Covenant Scriptures, the term "Jewish Bible" is commonly used as a designation for the Older Covenant canon. Rather than having this technical use of language present a stumblingblock, we altered the statement.

The greatest joy, naturally, results from hearing someone who came to faith through the instrumentality of a tract. Doubtless many more times these silent witnesses do their effectual work without our knowledge. Perhaps one of the delights of heaven will be the recounting of the chain of events our sovereign Lord used to accomplish His purpose in bringing people to Himself, to the praise of His glory.

*L'Chaim* is but one example of ink on paper used to touch many lives. I am sure you have other stories to relate of the power of the written word. May God multiply the effectiveness of all of our efforts to produce and/or distribute gospel literature - with or without benefit of scuba gear ...

# How to Write a Good Tract

By Moishe Rosen, Executive Director of Jews for Jesus, USA

In earlier times when Bibles were copied by hand the term "tract" simply meant a portion of Scripture. Individuals might have had such a fragment written on vellum, potsherd (ostrica), paper or even a plaster wall of their homes. Since only the most wealthy could afford a hand-scribed Bible, a tract was as much of the Word of God as most ordinary people could acquire.

Since the invention of the printing press and the advent of affordable Bibles, the term has come to mean a small piece of religious writing designed for popular distribution. Modern tracts are not so much Scripture portions as they are essays designed to inform, inspire, instruct or invite people to consider Christ. Since today almost everyone has access to some means of publication, tracts are produced on everything from copy machines to lithographs and even silk screen.

Most of the Jews for Jesus tracts are broadsides – simple elongated leaflets designed to invite further involvement – but tracts come in many forms. The most common tract is the folded leaflet. A pamphlet tract is longer in content and either bound or stapled. Then there are booklets which are even longer.



Tracts are generally homiletical or sermonic in style and contain an exhortation not much different from the kind of message usually given at an evangelistic meeting.

Regardless of length or style, there are certain essentials for writing a good tract.

### Identify your readership

If they are non-Christian, are they willing to consider the truth? Are they friendly or potentially hostile?

### Choose an appropriate style

In writing tracts, most believers in Jesus unknowingly write as if they were communicating to other Christians. Even though their purpose is to invite non-Christians to consider Christ,

their format is far more acceptable to Christians, who would recognize it as a written sermon.

A pastor usually begins his sermon with the presentation of Scripture and builds his comments from that. Ultimately he tries to motivate the congregation toward obedience by citing points of Scripture. A tract based on the same format will not necessarily motivate an unbelieving reader because that person may or may not accept the authority of Scripture enough to be moved by it.

When I write a tract for unbelievers, instead of using Scripture to introduce the topic, I use it to conclude my case. Instead of using many verses, I use the main one. In a sense, I make everything I write the prologue for introducing a portion of Scripture that I feel God might use to convict and convince the reader.

### Choose an appropriate tone

In church, the preacher speaks with the authority of the pulpit. The congregation comes to hear him expound God's word. Not only do his hearers already accept the authority of Scripture, they accept his authority as an appointed, anointed servant of the Lord.

In writing a tract to an unbeliever, however, you

must not allow yourself to speak from the position of authority. You must speak as one ordinary sinner to another. Once you know that you don't have to pose as an authority, you can write very comfortably.

In my own broadsides I write in the voice of a nine-year-old boy. I see myself as the boy in Hans Christian Andersen's story *The Emperor's New Clothes*. I write as one who is innocently surprised to note that the emperor is undressed. Instead of assuming the position of authority, I assume the position of an observer who is just saying what he sees.

### Practice good writing technique

The more important it is for you to gain and keep the reader's attention, the more diligently you must apply the general principles of good writing:

1. It is better to say too little than too much. If you can prod your readers' interest to search further than what you have written, you have done a good job in motivating them. But if you write so much that they think the entire case has been presented to them, they will feel intellectually sated and satisfied that they have heard enough.

2. The good news should make people smile. When

rabbis present very serious truths, they usually couch it in humor. Don't be afraid that people won't take you seriously. After all, your message isn't about you, but about the Messiah and he is the one that they should take seriously.

3. Write to real people. When I sit down to write a pamphlet, a booklet or a book, I have real people in mind, and I tell them what's on my heart and in my mind. When I am writing to those who don't believe, sometimes I picture my brother, my father or my mother, who really don't want to hear the gospel but are sometimes just a bit curious. At other times, I

## THE STORY OF MOSHE POSEN FROM SHMUEL GOLDING'S TRACT A CHRISTMAS STORY

"Young Naphtali had lived in Babylon all his life and understood well the ways and customs of the people among whom he lived."

These are the opening words of Shmuel Golding's "Christmas Story", which tells of two men, first Naphtali.

Naphtali was a Jew, and even though he had been brought up to worship the God of his fathers, the God of Israel, he felt at winter solstice, when all Babylonia was celebrating the birth of their god Tammuz-Adonis, an emptiness inside himself. Naphtali gave in to the temptation to take part in the worship of their god and become a part of the nation and its people.

And really, Naphtali tried to convince himself and his concerned family, what difference does it make? The god of Babylon is the same one god as the God of Israel. The worship of Tammuz had been desired by God and foreseen by Moses and the Prophets.

Naphtali had become a "Jew for Tammuz-Adonis". After this Shmuel Golding proceeds to tell the story of a fictitious(?) American Jew, named Moshe Posen.

### The Story of Moshe Posen

Moshe Posen had lived all his life in America. He knew very little about his Jewishness, only that he was a Jew, had been given a bar mitzvah which seemed to him to have been more bar than mitzvah, and had attended a few High Holy day festivals in his life. These festivals seemed to him to be dull and the synagogue service boring, yet that was the full extent of Moshe Posen's Judaism.

Now, being a smart and good-mannered person as most Jewish boys are, he had many friends among the people of that land. Indeed Moshe Posen was proud to be an American, a citizen of the great and powerful



write to my wife's family who are happy enough to hear from me, though they are not ready to embark on any serious study of Scripture. Their openness allows me to say a little more to them.

4. Pray that God will enable you to write with wit, winsomeness, wisdom, and witness.

When I write to Christians I remember a particular church at the beginning of my ministry where I brought my ragtag group of former hippies who were trying to do music and drama and trying to learn to present Scriptural truths in a cohesive program. I remember sitting on the platform and seeing the

faces of church people who were thrilled, not because the program was so good, but because they were delighted to see a number of young recently converted Jews who were seriously struggling to serve the Lord. Most of my newsletter articles are written to that church body.

5. Don't be afraid to be controversial. When it comes to telling society about Y'shua, remember that true evangelical Christianity is a counter-culture and ours is by nature a voice of dissent. There's nothing wrong with being a minority or bringing the minority report. Since when have the majority been right?

6. Don't patronize your readers. Many tracts written to the Jewish people by non-Jews fail because they try to use a few Jewish words and use them erroneously. Unless you know how to use these Jewish words you show your ignorance. One tract that came across my desk written by a Gentile made reference to "us Goyims". The writer evidently didn't know that the *im* ending was plural, and that the singular was *goy*. I'm sure that pamphlet made a number of Jewish people smile - not because of good-natured humor, but because it confirmed their notion that *goyim* (Gentiles) really don't know much

about Jews.

7. In writing tracts to Jews, remember that most Jews don't understand the Jewish religion. One pamphlet I saw was titled, "Where are your sacrifices now?" The author cited the destruction of the Temple and pointed out that there could be no interventions or intercession because there was no priesthood. That writer didn't know that most Jews don't know anything at all about the sacrificial system or that it was part of the Temple worship. Furthermore, the writer didn't know that Judaism has stopped being a redemptive religion (concerned with sin and salvation) and in the last

century has become what is called a moral religion. (A redemptive religion answers the question, "What must I do to be reconciled to God and serve him?" A moral religion, however, asks the question, "How do I live Jewishly?") That writer had not considered that most Jewish people are not worried much about getting saved, being saved or staying saved because they have no sense that they are lost.

8. When you write a tract, know what you want to say, say it as briefly as possible, speak into the reader's understanding and have another person edit your writing. At Jews for Jesus

we've written many tracts that have won the praise and acclaim of other believers. They are usually good because we know that the first draft, the first manuscript is hardly a masterpiece.

Finally, above all other rules, remember this: The tract that you write yourself and hand out is far better for you to hand out than any tract that anyone else writes. If the tract has your name on it, you'll have the enthusiasm to distribute it and the good sense to listen to the response of those who get and read it. If you write and hand it out yourself, I guarantee that your first tract will not be your last!

#### THE STORY OF MOSHE POSEN FROM SHMUEL GOLDING'S TRACT A CHRISTMAS STORY

But alas, there was one time in particular each year when Moshe Posen didn't feel right. He felt rejected, not a real American, something was missing in his life. This feeling of not belonging came every winter solstice when the Christians were worshipping Jesus their god. He looked on in admiration as trees were brought into town from the forests, and people went about decorating them with silver and gold tinsels and placed presents at the foot of the tree wrapped in purple, blue and bright coloured wrappings. He loved to hear the people sing their carols to their god. In fact, Moshe Posen having been so close to the people of the land, knew more Christmas carols than he did Jewish hymns and found it hard to refrain himself from singing them at this joyous time of the year. His father however was an accommodating fellow who knew how hard it was for a youth to feel himself an outsider and so a compromise was made.

Every Chanukah, a Christmas tree would be brought into the house and decorated in the same fashion, the only difference was that it would be called a Chanukah tree and the presents given would be Chanukah gifts.

For a time this pleased Moshe Posen but soon, like many others of his generation, he wanted more of the real Christmas spirit. Moshe Posen finally accepted Jesus, the god of the Christians and soon began to distort the Hebrew Bible in such a way as to find justification for his newfound beliefs. In fact, today he argues that he is not following the ways of the people of the land but has become a fulfilled Jew. He contends that the Torah of Moses and all the Prophets spoke about his god Jesus, whose birth Moshe Posen unashamedly celebrates. What is more, Moshe Posen was so successful in persuading other misled Jews to follow him, that the people he joined made him one of their ministers and with their support he was able year by year to print a full page advertisement in a leading paper stating "I am a Jew and I celebrate Christmas".

Moshe Posen, despite all his efforts to convert his fellow Jews, could influence only those, who like himself, were assimilated and ashamed of being Jewish. The scholars and wise leaders of the community knew that their Hebrew scriptures stated "Who is like unto thee, O Lord among the gods?" (Ex 15:11). The God of Israel was one God, unique, without any equal, whereas Jesus, the god of Moshe Posen, was so much like the old gods of Babylon, Egypt and Persia that even the church scholars were embarrassed by the similarities.

**Mithra**, the sun-god of Persia, was born in human form from a rock on December 25th. Shepherds were his first adorers. The first day of the week, Sunday, the day of the sun, was the Mithraic holy day.

#### THE STORY OF MOSHE POSEN FROM SHMUEL GOLDING'S TRACT A CHRISTMAS STORY

**Osiris**, the greatest of the Egyptian gods, was born on December 25th and addressed as King of Kings and Lord of Lords. He was put to death by treachery and rose again entering into heaven.

**Isis**, the great mother of Egypt and wife of the god Osiris was made pregnant by light and thus gave birth to Horus on December 25th, the winter solstice.

**Tammuz-Adonis**, the vegetation god of Syria and Babylonia was born of the virgin Myrrha also on December 25th. After meeting with a violent death, Adonis descended to the underworld where through the intervention of Aphrodite he was resurrected and ascended to the upper world at the time of the spring solstice.

**Dionysus-Bacchus**, wine and vegetation god of Greece, was born on December 25th. He died a violent death and is said to have come to life again. A goat or bull, and in some places a man, substituted for a lamb, was torn to pieces and his flesh eaten by the followers during a ritual marked to celebrate Dionysus' death. At these rites, the priests "magically" turned water into wine. The worshippers of Dionysus believed themselves to be killing their god, eating his flesh and drinking his blood.

**Buddha** was born of the virgin Maya, Krishna's birth was announced by a star and adored by shepherds after his birth. Krishna was crucified and resurrected, ascended into heaven and expected to return in the latter days.

Taken altogether, the coincidences of the god Jesus with the heathen gods are too close and too numerous to be accidental. In the eyes of the worshippers of the God of Israel, Moshe Posen was a lost soul, more than that, an outcast and a deceiver of his people. This was the price Moshe Posen had to pay, but he felt that it was worth it especially at Christmas time, when he at last was accepted as a fully fledged completed American.

*Hear ye the word which the Lord speaketh unto you O house of Israel ...  
Learn not the way of the nations ... The customs of the people are vanity.*

*For it is but a tree which one cutteth from the forest ...  
They deck it with silver and gold ... They are brutish and foolish.  
The vanities by which they are instructed are no better than [the idol itself] stock.  
This is but a sickness. Not like these is the portion of Jacob.*

# Missionaries – Anti-Missionaries Tracts – Anti-Tracts

By Kai Kjaer-Hansen

Messianic Jews and Christians write tracts about Jesus and invite people to believe in him. But there are others who write tracts about Jesus although their purpose is a different one, namely that of refuting the view held by Messianic Jews and Christians: that Jesus is relevant to Jews today.

In front of me are a dozen pamphlets and tracts. They are from the *Jerusalem Institute of Biblical Polemics*. Center for refuting missionary teachings. Most of this material is written by Shmuel Golding, the leader of the Institute. He is introduced as one who used to be a "Baptist missionary before discovering that he had been born Jewish and reclaiming his heritage". I refrain from commenting on that. The Institute publishes the magazine *Biblical Polemics*. In issue no. 54, November-December 1992, the magazine is characterized in the following words: "A rational approach to biblical beliefs. A bi-monthly magazine for the open-minded refuting Christian missionary teachings."

So far so good. Nothing is swept under the carpet. The name of the Institute clearly indicates the purpose of the Institute. I like that. I do not like getting material that does not make it clear who the sender is.

Anyone with a firm faith and conviction has a right to refute others. And nobody can prevent others from engaging in polemic. I believe it is next to impossible to define clearly what is sober "refutation" and what is less sober "polemic". At any rate, it is not possible to make a definition which applies to "the other side". What is possible, however, is to draw up guidelines for a sober approach for oneself. A few examples from Golding's tracts may serve as warnings of what one should *not* do in a tract inviting the reader to put his faith in Jesus. What others do when they refute faith in Jesus is their own business.

## *The Institute: its purpose and its adversaries*

The Institute offers "its expertise in dealing with the problems caused by missionaries who seek to win Jewish souls". Because Shmuel Golding was himself a Christian missionary he "therefore knows best how to engage missionaries and their victims in verbal combat and conduct stimulating dialogues in which their teachings are politely and convincingly refuted". And: "Messianics who cannot resist the challenge frequently turn up for debate which often leads to

## WHO CHANGED GOD'S DIAPERS?

*A refutation to the Virgin Birth Story and The Son of God Theory*

BY SHMUEL GOLDING

To many people the above question sounds blasphemous, but before throwing this tract away in disgust, please know that millions of Christians believe the God of the Universe was once a baby boy.

Jews for Jesus and other messianics have been led astray by Christian missionaries and have accepted for themselves a god who not only had his diapers changed but suckled the breasts of a woman, had to learn obedience and was tempted like any earthly mortal. NOW PLEASE READ ON:

### VIRGIN BIRTH

The New Testament is considered by all Christendom to be the divinely inspired word of God. Its message is accepted without question. Messianic Jews have been taught by missionaries that it is the fulfillment of the Tanach (Hebrew Bible). The Prophets are supposed to have spoken about Jesus. One of the many "proofs" to this absurd claim comes from the Christian misunderstanding of Isaiah 7:14 (KJV) which reads, "Behold a virgin shall conceive and bear a son and shall call his name Emmanuel".

The verse which mentions a virgin can only be found in the K.J.V which is incorrectly translated. Other Bibles such as the N.E.B; R.S.V and the Jerusalem Bible (Catholic Version) do not give credence to the belief in a virgin birth. There are a few points worth noting as we compare the original Hebrew with the English translation of the K.J.V.

a) In Hebrew the verse reads in the present tense, "is with child" and not as according to the Christian Bible "will conceive and bear a child". - In Hebrew it states she is pregnant, not will be pregnant. In fact, the Catholic Bible, Isa 7:14 reads as follows: "The maiden is with child and will soon give birth to a son". Jesus was not born until seven hundred years after this sign was given, which could not be described as "soon". The text reads "is with child", therefore how could this woman be kept pregnant for seven hundred years until Jesus arrived?

b) This is not a prophecy for some future date, it is a 'ot' (sign). Whenever 'ot' is

encouraging results." It is therefore not surprising that the tract concludes with the words: "Donations towards this work will be greatly acknowledged." But in that respect this leaflet is no different from the leaflets distributed by Christian missions or Messianic Jews: they also request donations! In 1983, a few years after the foundation of the Institute, the following could be read in an interview with Dvora Waysman (World Zionist Press Service, 83/9/2/1010): "Rabbi Golding claims a 70% 'success rate' in winning Jews back from the missionaries."

Here is a sample from a tract from the *Jerusalem Institute of Biblical Polemics*. It is not necessarily representative of the general level of seriousness at the Institute.

## An Example

One of their tracts bears the title: "Did the disciples eat Jesus for supper?" The title may not be in the best of taste, but there is no denying that the title is provocative and doubtless there are examples of Christian tracts with equally provocative titles. The surprising thing about the tract is that the title actually covers the content! Shmuel Golding argues that the disciples took the body of Jesus away from the grave and did as Jesus had earlier requested. "They ate him for their last supper." I willingly admit that I have never before heard that explanation of the resurrection of Jesus. I also admit that I am not even indignant over it. And it is so far-fetched that I am not even going to refute it. But it may be justified to present the general idea of it, namely that of showing what we should *not* do. Considering how often the accusation of anti-Semitism is levelled at those who venture to maintain that Jesus is relevant to Jews even today, I dare not think of what would happen if something similar to the content of the tone of this tract was said about Jewish people and Jewish faith. What it says? That the

used in Hebrew it means something which will come to pass immediately. 'Ot' is used elsewhere in the Bible: 'This shall be a sign unto thee from the Lord' (Isa 38:7-8), and "If they will not believe thee, neither hearken to the voice of the first sign" (Ex 4:8-9). In each case the sign came to pass immediately, not seven hundred years later.

c) The name of the child was to be Emmanuel. Nowhere in the New Testament do we find that Jesus is called Emmanuel. The angel informs Joseph in a dream that Mary will give birth to a son and that he should call his name 'Jesus' (Matt 1:20-21). "His name was called 'Jesus' (Luke 2:21). All the evidence indicates that Emmanuel was a different individual from Jesus.

d) The text specifically says, 'the young woman' - 'alma' whereas the King James Version changes the translation to 'a virgin'. The definite article is changed to the indefinite article, whereas the original text is evidently referring to the young woman known to both Isaiah and Ahaz, and not to some unknown person in the future.

The prophet Isaiah is simply relating to the fact that the young woman is having a child and that this child will be a sign to king Ahaz.

Finally, note that the sign was given to king Ahaz and not to the people of Jesus' day. It concerned the military situation of the time. The meaning is clear if the passage is read in context and in its own historical setting (See 2 Kings 16:1-10) for the literal fulfillment of this prophecy.

Jews for Jesus have been misled by missionaries to believe that the child of the young woman of Isaiah 7:14 was no ordinary child but God clothed in a body of flesh.

The God of the Universe which the heaven of heavens were too small to contain could find enough space to dwell for nine months in a woman's womb. The words I write here are not blasphemous, it is the erroneous teachings of Christianity which are blasphemous and have belittled God by making him into a human being.

### SON OF GOD THEORY

Another verse used by Christian missionaries as "proof" that God became a little boy is found in their misunderstanding of Isaiah 9:6 (KJV) which reads: "For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace".

It is amazing how the church has taken so many prophecies to add proof to their claims and yet seems not to have noticed that by doing so they have weakened their own arguments. As mentioned earlier, Christianity claims that Isa 7:14 refers to Jesus. There it is stated that his name shall be called Emmanuel, yet they go on to argue that Isa 9:6 is also referring to Jesus. If that is to be believed then what is the reason for the sudden change of name from Emmanuel to Pele-yo'ez-el-gibbor-avi-ad-sar-shalom? And why was not Jesus given either of those names?

Another point to ponder over is why does the K.J.V suddenly change the tense from the

Eucharist is an expression of cannibalism!

The introduction of the tract reads as follows:

"Attend if you must, as I have done many times, a Eucharist ceremony known to Jews for Jesus as Holy Communion, Lord's Supper or Breaking of Bread, and you will arrive at the same conclusion as I did, that these people masquerading as Jews could best be described as pagan cannibals.

They are fooling themselves and are trying to fool others when they call themselves "fulfilled Jews" of "completed Jews". Jews do not drink blood or eat flesh of non-kosher animals, let alone that of a human being.

Jews for Jesus however celebrate every week a ceremony in which they eat their man-god Jesus.

They were instructed to do so by Jesus himself where in the gospel of John he taught that "Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in you." (John 6:53).

At the time Jesus is supposed to have

spoken these words, we learn that many of his disciples left him and refused to follow him anymore, (John 6,66). But the gullible Jews for Jesus have accepted Christian teachings lock, stock and barrel and yet claim to be Jews."

Under the heading "Eating the flesh of a god is nothing new" Golding tries to show that faith in Jesus is cannibalism. Having quoted from the Gospel of John 6:51-56 and having explained the Roman Catholic dogma of transubstantiation, Golding cites some of the Church Fathers and 1 Cor 10:16 and comments:

"It is clear that Paul considered Christians "as members of Christ's body, of his flesh and of his bones," because they partook of one loaf which was considered to be the body of Christ.

Jews for Jesus and other messianics follow the Protestant interpretation which stated that the bread and wine which they partake of in their communion service *is only to be seen as being symbolic of the flesh and blood of Christ*. But the symbolism is just a nicer form of celebrating the same cannibalistic rite. Even though to them the bread remains bread and the wine remains wine, they nevertheless are symbols of a man's flesh and blood. Jesus is said to have given his life as an atonement for sin. He commanded his flesh and his blood to be eaten by his followers, *not bread and wine*, so even if Jews for Jesus are not as blood thirsty as their Catholic brothers they nevertheless practice symbolically a heathen ritual.

Let these misguided Jews for Jesus learn from the Jews who for a while were sympathetic towards Jesus during his lifetime. They also believed him to be the long awaited Messiah but when Jesus taught such pagan concepts as cannibalism they turned away from him with revulsion (John 6:66). When Jesus did not establish a Messianic era in his own lifetime many of the

remaining Jewish believers returned to the Jewish fold. Today, 2000 years later, only paganised Christianity remains the fruit of Jesus' teachings. As the wise Gamaliel stated, "If this be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38-39)

Thank God there is no such thing as the *Church of Israel*, but only a few unknowledgable, emotionally unstable Jews who have been misled by gentile missionaries into believing that Jesus fulfilled the Hebrew scriptures. The messianic movement which began in Israel 2000 years ago died out with the destruction of Jerusalem and from that time onwards was replaced by the Gentile church, *thus the movement of Jesus came to nothing showing it to be but the work of men*.

Christian missionaries often bring up the question of the empty tomb hoping that the assumed

present to the future? "A child is born, a son is given and his name shall be called". This is of course a mistranslation of the Hebrew which does not read, "y'yikrai" - shall be called, but "yayikra" - is called. Isaiah is simply recording something which was common knowledge. The child that was born was not left nameless, he had already been given a name.

Christians are perplexed by the fact that if these verses are describing a mere mortal, how can a man be called Almighty God, therefore in their reasoning, God had to become a man. Yet it is clear from the Bible itself, that many men were called by the name of God, even rocks and altars were called by his name. Moses became 'Elohim' to Pharaoh (Ex 7.1) but no one worships Moses.

Recorded in the book of Samuel is the name of a man called 'Elihu' meaning 'My God is he', but his name did not make him into a god. So why should one suppose that because *El-gibbor* (Almighty God) is part of a child's name that the child is God?

Further examination of the text raises the question, which government ever rested on Jesus' shoulders? How could he have been a wonderful counselor when it is clear that Judas frustrated his counsel? How can Almighty God take orders and be subject to earthly mortals? Yet, Jesus was in subjection to his parents (Luke 2.51) and had to learn obedience (Heb 5.8). How could Jesus be an everlasting Father when he died on a cross in the prime of his life? Or a Prince of Peace when he clearly said, "I came not to bring peace but a sword" (Matt 10.34).

Christians missionaries reason, that if the verse is only describing a mortal man, then how is it possible for a mortal to hold office forever, as seen in v 7? Our answer is found in another verse in the Bible, where the same word is employed in the case of Hannah who declared that after weaning her child she would bring him that he may appear before the Lord, and abide there forever, (1 Sam 1.22). Does anyone assume that Samuel is still there? Forever, here, simply means the duration of his life.

The prophecy of Isaiah is dated by the fact that it states, "From hence forth" meaning "From now on". Jesus did not come on the world scene until several hundred years after the 'henceforth' and did not establish a throne when he did come.

Most Bible commentators agree that the text was referring to Hezekiah who was a child of nine years old when the prophecy was made. In his lifetime he established a reign of righteousness and peace.

The text when interpreted in a Biblical framework reads, "For a boy has been born for us, a son given to us, to bear the symbol of dominion on his shoulders; and he is called in purpose wonderful, in battle God-like, Father for all time, Prince of peace", as it appears in the New English Bible. The Oxford Annotated Bible explains 'El-gibbor' as meaning divine in might, and states that the passage originally celebrated the accession of a Judean king.

Another verse which "proves" to the missionaries that God became incarnate in the flesh is found in Jeremiah. Hebrew Bible "Behold the days come says the Lord, that I will raise unto David a righteous offshoot, and he shall reign as a king and prosper and shall

resurrection of Jesus might convince one to become a believer. With the cost of appearing very facetious to those who ask what happened to Jesus after his death, my answer is that his disciples probably took away his body and did as Jesus had earlier requested. They ate him for their last supper."

The tract concludes with the citation of Isaiah 65:2-5 and 11-13, but immediately before this the reader is addressed in this manner:

Jewish reader,

The Eucharist (Lord's Supper) has unpleasant associations in the history of our people. Jews were often charged with "the desecration of the host". The "host" is Christ's body on a plate carried to the congregant's home or to church by the priest. So real is this symbol to Christians that they believe the consecrated wafer contains flesh and blood therefore they could also believe that at Passover Jews could kill a child and put his blood in the matzot. Blood libels were numerous because the Christian mind believed in transubstantiation.

Today Jews for Jesus without any shame openly partake of the Eucharist and still pretend to be Jews.

#### Another example

Another tract bears the title "Who changed God's diapers?" and the subtitle: "A refutation to the Virgin Birth Story and the Son of God Theory".

While the above-mentioned tract with its claim that Christians are cannibals and that the first (Jewish!) Jesus-believers ate the body of the dead Jesus is so stupid that it does not deserve refutation, Shmuel Golding's tract about the Virgin Birth is more serious. No matter

*execute justice and judgment in the earth. In his days Yehuda shall be saved, and Israel shall dwell safely; and this is the name whereby he is called, the Lord is our righteousness".* (Jer 23.5)

In the Christian mind this verse is describing Messiah the king who will come from the lineage of David and because the king is called, "The Lord our righteousness" in the K.J.V., it is their belief that the king Messiah is God. Jesus is supposed to have fulfilled this prophecy and therefore he is thought to be God incarnate in man.

If the king is called "The Lord our righteousness", it would seem that he must be divine. The problem lies in the English translation of the text. The Hebrew language never employs the present tense of the verb "to be". But the correct meaning is known to all who read Hebrew. The scholarly N.E.B. and the R.S.V. both realise this grammatical rule and have correctly translated the phrase to read, "The Lord is our righteousness". It does not describe the king as being the Lord but like many other symbolic names found in the Bible it makes a statement about God.

The verse reads, "He shall execute judgment and justice on the earth". And so we ask, is there any more judgment and justice in the world since the days of Jesus than there were before? "In his days Judah shall be saved and Israel shall dwell safely". Yet it was in Jesus' days that Judah was a Roman tributary, harshly ruled and torn apart by political strife, whilst Israel had been lost in captivity for hundreds of years, yet Jesus did nothing to relocate those tribes.

One additional point to make is that of comparing Jer 23.5 with Jer 33.16, the verses are identical. The name under which he shall be called, according to the first passage, is contradicted in the latter passage where it states that "the name whereby she shall be called", namely, "The Lord our Righteousness". The passage refers to her instead of to him, and, from this we learn that the title does not belong to Jesus or to any offshoot of David, but to Jerusalem.

#### JEWISH INTERPRETATION

The Jewish understanding of God is that he is not a man (Num 23.19). He does not have a body of flesh (Deut 4.15). No man can see him and live (Ex 33.20). The God of the Universe is too great to be contained in a house (1 Kings 8.27) or a body of flesh.

Jeremiah warned the Jewish people in the following words: "Cursed be the man who trusts in man and makes flesh his arm, and whose heart departs from the Lord." (Jer 17.5)

Jewish reader do not be deceived by Jews for Jesus and other messianics. They worship a mere mortal. They pray to a man-god born of a virgin as did the pagans of ancient days. Just because Christianity has gained respectability does not make it true. In the past Jews would die rather than be baptised.

For further information on refuting missionary teachings, write to:  
SHMUEL GOLDING  
JERUSALEM INSTITUTE OF BIBLICAL POLEMICS,  
P.O. Box 13099, Jerusalem, Israel

# The South African Declaration on the Christian Gospel and the Jewish People

Introduced by Andrew Barron, LCJE—Coordinator for South Africa

An assembly of South African Christian theologians and Church leaders met in consultation at the end of November to consider the relationship between the Christian Gospel and the Jewish people. The subject has been one of some lively debate recently in South Africa.

Under the sponsorship of *The Evangelical Fellowship of South Africa*, seven theological papers were commissioned and presented at the Consultation. A total of 28 participants came from all over South Africa, and abroad, and met near

Johannesburg from the 24th to the 26th of November, 1992. The Chair of the meeting was noted Professor of Missiology, Piet Meiring, of the University of Pretoria.

The keynote address titled *The Similarities and Dissimilarities in the Way Jewish People Found Salvation prior to and after the Cross at Calvary* was delivered by the distinguished Old Testament Professor from the United States, Dr Walter C. Kaiser, Jr.

The meetings convened in the same theological tradition as previous

assemblies, like the Lausanne Committee for World Evangelization that released in 1980 the statement on "Christian Witness to the Jewish People" and the World Evangelical Fellowship sponsored "Willowbank Declaration on the Christian Gospel and the Jewish People" of April 1989.

Speaking with clarity and authority, the *Declaration* calls on Christians of South Africa to give heart searching consideration and prayerful response to matters touching the Christian Gospel and the Jewish people.



Delegates putting the Consultation Statement together.

## The Steering Committee

1. Mr Dolf Kruger, Campus Crusade for Christ, South Africa. 2. Rev. Vic Lazarus, Evangelical Fellowship of South Africa. 3. Prof. Piet Meiring (Chairman), University of Pretoria. 4. Mrs Elizabeth Block (Convenor). 5. Rev. Austen Massey, Methodist Church in South Africa. 6. Dr Jack Wiid, Baptist Theological College.

## The participants were:

Rev. Paul Alexander, Rev. Ron Brauteseth, Mrs Sandra Davids, Mrs Mart Greyling, Professor HOFFMEYER, Professor Lorraine Hofmeyr, Rev. Roger Horwood, Dr

Brian Jennings, Professor Willie Jonker, Dr Walter Kaiser, Professor Bongani Mazibuko, Dr D. Morcom, Professor Pippin Oosthuizen, Dr Gert Prinsloo, Rev. Moshe Rajuili, Rev. Janette Ross, Dr Johann Symington, Dr John Tooke, Mr Nico Van Der Walt, Professor Jan Van Der Walt, Professor Wil Vosloo, Rev. Hugh Wetmore.

## The titles of the papers:

1) *The South African Scene: The Modern Zionist Movement, Mission Outreach and Anti-Semitism.* 2) *Christians, Jewish Believers and Jews: An Historical Survey.* 3) *Differing*

*Perceptions of the God of the Old Testament: Christian and Rabbinical Exegesis.* 4) *Dialogue or Evangelism: Modern Theological Trends.* 5) *The New Testament Teaching on the Jews in Relation to Jesus Christ.* 6) *The Similarities and Dissimilarities in the Way Jewish People Found Salvation prior to and after the Cross at Calvary.* 7) *"No Other Name": The Uniqueness of Christ for the Salvation of the Jewish People.* EFSA plans on publishing the papers in book form. Presently the individual papers are available from LCJE South Africa.

# The South African Declaration on the Christian Gospel and the Jewish People

## Introduction

Several streams of theological thinking are flowing through South Africa today that have significant bearing on the Jewish people. They threaten to combine as a floodwater that would sweep aside evangelistic efforts to reach Jewish people with the Gospel of Jesus Christ.

The first of these streams calls Christians to "comfort" Israel as a substitute for evangelising Jewish people. This thought is based on Isaiah 40: "Comfort ye, comfort ye my people." The suggestion is that unconditional love of Israel is less painful to individual people than is their confrontation with the Gospel.

This theological stream raises the question, "Should anyone be comforted in their sin and not be warned of the consequences of their separation from God and of not accepting Jesus as Messiah?" An unconditional love that avoids the evangelistic mandate sets up a stream that flows against the tide of Jewish mission.

A second stream is an increasing theological liberalism flowing out of some theological institutions. It is etching a gulf in the church between theological and Christian practice. This liberalism relativises the Gospel by making an exception of one group, namely the Jewish people, thereby compromising the universal need for all mankind to appropriate the work of Calvary. The result is a confusion among some Christians regarding evangelism of the Jewish people.

Another stream has developed in South Africa, stemming from a growing antisemitism amongst certain splinter church groups. These groups would regard evangelism to the Jewish people as a forbidden practise because they do not deem Jewish people as "worthy" of evangelism.

In the light of these streams, an uncertain thinking has been developing in the South

## The South African Declaration

African theological pool. Therefore, a working committee representing many denominations was called into consultation in order to enunciate some of the theological certainties on the subject of the Christian Gospel and the Jewish people. The intent of this consultation was to produce a written document that addresses theological issues and practise as touching the salvation of the Jewish people.

### Definition of Basic Terms

The Gospel is the good news that Jesus is the long-promised Jewish Messiah, who by his life, death and resurrection saves from sin and all its consequences. Those who worship Jesus as their Divine Lord and Saviour have thus received God's most precious gift through the Jewish people.

In this document "the Jewish people" refers to the descendants of Abraham, Isaac, and Jacob, and the nation to which God gave the covenant.

### Acknowledgements and Preliminary Commitments

We freely acknowledge that the Jewish community plays a significant role in the cultural, social, and economical life of South Africa. Their contributions have enriched the nation.

We commit ourselves to guard the role of Jewish people in a future South Africa as an ongoing feature of national life.

We recognize the right of Jewish people to retain a cultural identity and heritage and, remembering events such as the Holocaust, we deplore antisemitism in any form.

We look forward to a continuing spirit of love and tolerance in South Africa, and commit ourselves to work to this end. It is vital that Christians and Jews continue to listen to one another and seek dialogue.

We acknowledge with gratitude the dedicated labours of all those who over many years have been, and are, involved in missionary outreach to the Jewish people of South Africa.

### 1. Christian Mission

We *proclaim* that every Christian is by nature and definition a missionary. Relying therefore on the working of the Holy Spirit we commit ourselves to pray for and witness to the Jewish people believing that churches have an individual responsibility to continue praying and witnessing in order that the Jewish people will recognize Jesus the Messiah.

We *encourage* all believers to be equipped to witness to Jewish people recognizing that most Jews who believe in Jesus have come to faith in Messiah through the witness of a Christian friend.

### 2. History of Relations

We *recognize* but regret the expressions of intolerance and misunderstandings by Christians since the early centuries of the Church's history in their dealings with the Jewish people.

We *acknowledge* the heritage of the Jewish Scriptures, which Christians revere as the Old Testament and regard as foundational to their faith.

We *deny* that it is necessary for Jewish Christians to repudiate their Jewish heritage.

We *proclaim* that the existence of a separate Jewish identity is a sign of God's continuing purposes of behalf of the Jewish people.

We *recognize* that God's promises to the Jewish people for the last days remain a lively hope for Israel and the Church.

## The South African Declaration

### 3. The God of the Testament

We *believe* that the whole of the Old and New Testaments speak with one voice regarding the nature, character and purpose of God. God is one and the only true God, unique and almighty, and wholly other and true to Himself. His is the creator, sustainer and the redeemer. This same God reveals himself in both the Old and New Testaments.

We *affirm* that God has been righteous, faithful and trustworthy in his activities on behalf of Israel, and thus for the whole world.

We *deny* that God has rejected, or is finished with His covenantal people. The present disbelief of Israel does not affect their covenantal status.

We *recognize* that God's saving purpose is to bring Jews and Gentiles into one people of God.

### 4. Salvation in the Testament

We *deny* that current Jewish thought with its explicit negation of the divine person, work, and Messiahship of Jesus, contains within itself true knowledge of God's salvation.

We *affirm* that the Biblical hope for Jewish people centers on their being restored through faith in Jesus the Messiah: The unique way of salvation for all mankind.

We *affirm* that personal salvation of both Jew and Gentile has always, in all times, been by God's grace, through faith in the promised seed. This salvation has been made possible by the shed blood of God's substitute, Jesus the Messiah.

### 5. Dialogue

We *affirm* that we have an obligation to share the saving knowledge of Christ with the whole human race.

We *deny* that dialogue with Jewish people that aims at nothing more than mutual understanding fulfills this obligation.

We *understand* that dialogue seeks to develop understanding and sensitivity with people and their ideas. Such dialogue, however, should lead to a position in which both Jew and Christian should give priority to God's voice in His word.

We *affirm* that neither dialogue nor social ministry on their own are adequate substitutes for evangelism: mission must include the totality of ministry with evangelism at the heart. Evangelism of the Jewish people must be seen as a priority.

We *affirm* that any dialogue that explains the Christian faith without seeking to persuade the dialogue partner of its truth is not an expression of Christian love.

We *affirm* the right of Jews who believe in Jesus the Messiah to be full participants in any Jewish-Christian dialogue.

We *deny* that merely "comforting" Israel represents a discharge of our evangelistic responsibility towards the Jewish people.

We *acknowledge* that affirming the uniqueness of Jesus may present painful encounters in dialogue. Honest dialogue requires grace and conviction.

### 6. Uniqueness of Messiah

We *affirm* that the revelation of Jesus of Nazareth represents the culmination of the religion of Abraham, Moses and the prophets. Jesus the Messiah fulfills all that was fully Jewish.

We *deny* that the covenant of Abraham abrogates the uniqueness and finality of Jesus for the Jewish people.

**THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM**  
**Financial Statements (Danish Crowns)**  
**Year Ended 31 December 1992**

**Statements of income and expenses for 1992**

<b>Income</b>	
Dues (paid in 1992)	107,624.86
Special donation/Fund	56,815.00
Donations	6,882.95
Interest	6,640.10
Booklets, photocopies, Directory	1,495.05
Subscription	<u>946.46</u>
<b>TOTAL INCOME</b>	<b>180,404.42</b>
<b>Expenses</b>	
Travel, accommodation and ICC meeting	40,554.15
Reimbursement for administration, 1992	40,000.00
Postage	36,119.25
Bulletin, Directory printing	33,813.44
Stationary and equipment	12,008.75
Jewish Prayers Needs	<u>8,394.77</u>
<b>TOTAL EXPENSES</b>	<b>170,890.36</b>
<b>SURPLUS FOR THE YEAR 1992</b>	<b><u>9,514.06</u></b>

**Balance Sheet As at 31 December 1992**

<b>Assets</b>	
Loan ETC 1994	9,257.00
Cash at bank	<u>73,592.31</u>
<b>ASSETS IN TOTAL</b>	<b>82,849.31</b>
<b>Capital and Liabilities</b>	
<b>Capital</b>	
As at 1 January 1992	73,335.25
Surplus for the year 1992	9,514.06
Including Fund	<u>÷ 56,815.00</u>
	26,034.31
Special Fund	<u>56,815.00</u>
	82,849.31
<b>Liabilities</b>	<u>0.00</u>
<b>CAPITAL AND LIABILITIES IN TOTAL</b>	<b>82,849.31</b>

Lystrup, Denmark, 1 February 1993

*Kai Kjaer-Hansen*  
 Kai Kjaer-Hansen  
 Treasurer

## Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1992.

The auditing has been performed in accordance with generally accepted auditing principles as applied in Denmark and included such auditing procedures as I considered necessary.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for that purpose. So far as appears from my examination, proper books of accounts have been kept.

Aarhus, Denmark, 1 February 1993

*Karsten Mumm*  
 Karsten Mumm  
 State Authorized Public Accountant  
 (Denmark)

### Meetings

**LCJE  
 North American  
 Chapter**

Next meeting: March 22-24, 1993, Minneapolis, Minnesota.

**Next**

**International meeting**  
 The next International LCJE Conference is scheduled to take place in Israel from Sunday, 11 June, to Friday, 16 June, 1995. We regret the wrong dates given in last Bulletin.

### The Messianic Connection!

Messianic Jewish identity... gentile Christianity and Messianic Judaism... the gospel of Messiah and the Jewish people... these and related issues facing the Christian all covered in the only theological journal of its kind...

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